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having drawn upon Virgil, either for material or for style, but who work with classic regard for symmetry, restraint, and euphony, and with unforced enthusiasm for classical subjects. For example, I never read the Ode on a Grecian Urn that I do not recall Virgil's picture of the exiled Andromache and her little procession, going forth from the town to make sacrifice in honor of Hector.

No five-foot shelf is complete without a few books of reference. . . . In our collection. . . . the volume on mythology will have added interest if it contains the principal myths of other nations as well as of Greece and Rome; and the dictionary of antiquities should be supplemented with photographs. An atlas, of course, and the maligned guidebook belong on the shelf, to give an air of realism to the story of Aeneas by locating him precisely at every stage of his adventures. If we want to make Hector and Troy, Agamemnon and Mycenae, seem real, we must have Dr. Schliemann's story of his excavations, which reads a little like romance and a good deal like a detective story, and yet gives visible proofs of the Homeric civilization—that cities, heroes, even catastrophes, are historic facts.

We may add to Schliemann's two books a few volumes of travel essays by classical scholars, such as Professor Murray and Professor Mahaffy, who have made their explorations into the folk customs and religious rites of Greek villages and Aegean isles, and discovered their kinship with remote and forgotten observances which perhaps Aeneas knew and took part in when he passed that way.

But the chief delight in reading the Aeneid is, after all, in the poem itself. With such helps as these books, translating becomes a task in literature, leading to contemplation of the poet's literary qualities. To trace his plan, to note instances of his modern feeling or treatment, to select the great dramatic incidents, to analyze the similes in all their delicate and elaborate craftsmanship, to put side by side the various descriptions of night and storm and fighting and games: these are linguistic and aesthetic pleasures in which class and teacher alike may contribute as well as partake.

BARLEY ONCE MORE

With the note, Barley Again, *THE CLASSICAL WEEKLY* 13.104 fresh in mind, I happened to read a passage of the Bible which is pertinent to the discussion in that note and its predecessors, *THE CLASSICAL WEEKLY* 12.121-123, 175. I refer to Kings III. 4.28 (Vulgate): *Hordeum quoque et paleas equorum et iumentorum deferebant in locum ubi erat rex, iuxta constitutum sibi.* Barley is mentioned in a goodly number of other passages in the Bible, but more than any other the passage cited above refers directly to the subject in question.

The author of the article on Barley in Vigoroux, *Dictionnaire de la Bible*, remarks, in connection with this passage, that barley is the ordinary food of horses in Palestine and Egypt, and generally in the East, where oats are not cultivated.

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J. M. HERROULT.

THE CLASSICAL CLUB OF PHILADELPHIA

The 148th meeting of The Classical Club of Philadelphia was held on February 6. The storm and illness

held the attendance down to 14. The paper of the evening was read by the Rev. Gomer B. Matthews, on Cebes's Tabula. Mr. Matthews held that the author of the Tabula can not be identified with certainty. He gave a careful analysis of the allegory, and showed the remarkable resemblance of its doctrine to that of the New Testament. His conclusion was that, arguing from doctrine, metaphor, and diction, we may believe that the work was probably the production of an otherwise unknown author of the first century A.D., and was written in support of the new cult, Christianity.

B. W. MITCHELL, *Secretary.*

EASTERN MASSACHUSETTS SECTION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND, AND THE CLASSICAL CLUB OF GREATER BOSTON

A joint meeting of The Eastern Massachusetts Section of The Classical Association of New England and The Classical Club of Greater Boston was held at Harvard University on Saturday, February 14. A program of unusual excellence was presented: A Word of Welcome, Frederic A. Tupper, Brighton High School; Enriching Secondary School Latin, Walter H. Freeman, Worcester Academy; The Spirit of Comedy in Plato, William C. Greene, Groton School; Aeschylus, Poet and Moralist, Rev. Thomas A. Becker, S. J., Boston College; What is the Good of Latin? Charles H. Forbes, Phillips Andover Academy; Lantern Talk: The Valley of Aosta, Alfred M. Dame, Malden High School; The Humanities in an Age of Conflict, Rev. Samuel V. Cole, President of Wheaton College.

ALBERT W. PERKINS, *Censor.*

CORRESPONDENCE

In his summary of my essay on Agriculture in Early Latium, in *THE CLASSICAL WEEKLY* 13.113-115, the Editor invites a fuller bibliography on the topic. Since my economic history of Rome will be issued within a few weeks (The Johns Hopkins Press), I beg permission to refer the reader to that. I can only say now that it was my intention in the article—which was of course written for students of modern economics—to assume responsibility for the explanation offered regarding the purpose of the draining conduits.

TENNEY FRANK.

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES FOURTEENTH ANNUAL MEETING

The Fourteenth Annual Meeting of The Classical Association of the Atlantic States will be held at The Johns Hopkins University, Baltimore, Maryland, on Friday, April 30 and Saturday, May 1. According to present plans, the Dinner on Friday evening will be held at Goucher College, and rooms for ladies will be available, it is hoped, at Goucher College for Friday night. Further details will be announced as soon as possible.

C. K.